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of variants the union seems intended to be permanent (separation is caused by the father's being called away from home, or by some mishap befalling the child or its mother, or both; sometimes the child is exposed). Chapter iii. (pages 97-180) is devoted to the consideration of the peculiar features of the tale connected with the man's marriage away, the prominent rôle of the woman in wooing, etc., the abandonment of the mother and the child by the father, etc. In this chapter the author discusses, with some detail, exogamy (explaining the man's marriage away from home), matriarchy (ephemeral union, important position of woman), polyandry and polygamy (trial marriages, "bundling," etc.), divorce, sexual hospitality, the wooing and lack of chastity of women in literature, the Hindu *svayamvara* (choosing of husbands by maidens), and its analogues elsewhere. Chapter iv. *résumés* the argument. Three brief appendices (pages 207-215) treat of combats between other relations, friends, etc., the refusal to give names, and the maternal uncle in history and literature. Appendix D (pages 215-234) contains a list of works cited in the book. The chapter-headings are rather full, but there is no index.

The author's general conclusion concerning stories of the Sohrab and Rustem type, in which the child of a mother left behind, after growing up, fights with his father, is that they "have had their origin among peoples or tribes where we find exogamy, and the transition stage from matriarchy to patriarchy," spontaneous growth in various lands, has been a factor, for "the whole trend of my argument is against their having arisen in one country and their having travelled far and wide." The anthropological evidence cited by Mr. Potter does not prove satisfactorily his position with respect to the exogamic-matriarchal origin of these stories. This he seems to feel himself, to judge from his remark on page 197: "It might be asked why these tales do not exist among nations which live according to pure matriarchy, for I have produced none, and must admit that I have not yet come across any." Moreover, in the stories themselves the matriarchate does not appear characteristically. Mr. Potter's theory is certainly an improvement on the older views which saw in the contest between father and son a solar myth, a rivalry of old and new divinities of vegetation, etc., but the problem cannot be said to be solved altogether, for much new and searching inquiry is yet needed. Mr. Potter's book is both scholarly and suggestive, and while it does not exhaust the subject, gives new life to its discussion.

Alexander F. Chamberlain.

EVIL EYE IN THE WESTERN HIGHLANDS. By R. C. MACLAGAN, M. D. London: David Nutt, 1902. Pp. vii + 232. Price 7/6 net.

In this book the author attempts to give "an honest account without literary varnish of the present-day influence of the belief in an Evil Eye in the Gaelic-speaking districts of Scotland." The belief in the Evil Eye in the west of Scotland (Highlands and islands) does not belong to the category of superstitious survivals found here and there in some aged individual or in some insignificant and secluded corner of the country, but "is generally

accepted by many, if not by a majority." Although found chiefly among the agricultural and fishing population, it is by no means uncommon in a town like Oban. Even a probationer of the church has been known to entertain the idea, but Dr. Maclagan declares that "no evidence is forthcoming of a licensed medical man having any belief in it." Most of the information concerning the Evil Eye was obtained from women, and that sex seems to furnish the majority of believers.

Provocatives, stimuli, and symptoms of the Evil Eye are described, together with innumerable preventives, antidotes, remedies, etc., many of which are curious indeed. An interesting and valuable part of this book consists in the Gaelic terms for the Evil Eye and beliefs connected with it, phrases used in speaking about it, etc. It accords with the genius of the Gaelic language that a common turn should be "an evil eye fell on him" (took him, settled on him, struck him). In certain parts of Ross, "a person desirous of avoiding reflection would say, 'I am not putting my eye in it.'" On pages 94-96 there is given (Gaelic and English translation) a tailor's exposition of the medical science of the folk. In one "cure," the witch of Endor—here "the witch Hendry"—is referred to. One of the names for this "folk-knowledge" is *eolas*; "making *eolas*" is not far from "making medicine" in the sense of some of the primitive peoples of America. *Eolas* is believed to be transmitted from father to daughter and from mother to son, but not from female to female. A curious side of the folk-lore of the evil eye is the use of urine as a preventive,—a quaint protective formula is cited on page 223. Dr. Maclagan confesses that he "is a believer in the Evil Eye only in so far as it may be a term for the natural selfishness of the human being, as a 'tender heart' is a recognized way of speaking of a nature apt to sympathy." He has certainly made a contribution of value to the literature of the subject.

Alexander F. Chamberlain.

The Irish Saga Library. Vol. I. THE COURTSHIP OF FERB. Translated by A. H. LEAHY. With Preface, Notes, and Literal Translations. Illustrations by Caroline Watts. London: David Nutt, 1902. Pp. xxxi + 101. Price 2/ net.

This neatly got-up little book begins auspiciously a series that cannot fail to be of interest both to the general reader and to the student of the folk-tale. The version of "The Courtship of Ferb" here given is Englished from the German of Professor Windisch's *Irische Texte*, and is probably "the first English translation of this very old Irish romance, whose earliest written version is found in the twelfth-century manuscript known as the book of Leinster." While the book was in type, however, Lady Gregory published in her *Cuchulain of Muirthemne* a short version (based upon Windisch) of this romance, under the title of the "Wedding of Maine Morgor." In the manuscript the first few pages are missing, but no essential of the tale itself.

"The Courtship of Ferb" is a *cante fable* (interwoven song and story), and the author thinks it "quite possible that the Irish form of *cante fable* was,